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A
LETTER
TO THE
PUBLIC.

(Price Sixpence.)

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LETTER
TO THE
PUBLICK,
ON THE
ACT
For Naturalizing the
JEW S.

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LETTER

TO THE

PUBLIC

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TO THE
P U B L I C K.

AS the present Act for naturalizing the *Jews*, is the Subject of much Conversation and Debate, I must confess to feel a certain Impulse or Itch of Scribbling on the Occasion, although perhaps, too indifferently furnished to contribute

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bute to the Information of others, or to recompence the Reader's Trouble, by any Amusement he may find, in perusing these few Sheets.

In the first Place, gentle Reader, suppose, (by the Way of commencing a little Acquaintance) I was to ask, whether *a private Letter from one Friend to another*, (perhaps a Member of the House) or, *Reflections of a Well-Wisher to his Country*, under the Title of, *Some Thoughts and Considerations on the Act*, &c. or, *An humble Apology*, &c. whether I say, any of these, would have been more likely to be-

bespeak your Favour, than thus tumbling in my Thoughts before you, without Fear or Wit, and, like *Punch* in a Puppet-Shew only expect to play the Fool for your Entertainment.

I was some few Days ago on a Strole into the City, where stepping into a Coffee-House, a Gentleman was observing to another, that, “ the naturalizing the *Jews* “ was a Step towards taking off “ the Test,” to which his Friend readily assented, adding at the same Time “ nay, and it does not “ appear to me, but that there “ may be a Design to make us

“ all *Jews*, and to have us circumcised.”

In order to give such Gentlemen further Lights, (which they seem to have Occasion for) I must observe, that by a Statute of *James I.* no Foreigners could be naturalized without first receiving the Sacrament, and taking the Oaths of Allegiance and Supremacy ; now if these Gentlemen will but for a Moment allow themselves to suppose that the *Alien Jews*, not being *Christians*, and consequently incapable of having the Sacrament properly administered to them, were (from that Circumstance) excluded from becoming naturalized Subjects, they may,
per-

perhaps be more easily lead to conceive, that the Intent of the present Act (which is said only to regard such *Alien Jews*) is but to remove that Obstacle, and to give them a Right of Application to Parliament; by which Application (on their taking the Oaths, and no Objection appearing in the particular Case) they may become naturalized, and allowed to be *Jews* still. For as to those who are born here, they are natural Subjects of Course.

It has indeed been observed, that, at this Time, there are not a few of our *British* Females, who begin to bewail their Virginity; but, least this should be
mis-

misconstrued to proceed from an approaching nearer Connection with the *Jews*, than may be for the Interest of us *Christians*, it may not be amiss to hint, that, as this seems to arise from the fashionable Gallant, Negligence of Marriage, which our *English* Youth so much pretend to pique themselves upon; an Alteration of Behaviour on their Side, might remove this Appearance of Danger from the other Quarter.

But here comes the Difficulty, how shall we treat the more grave and important Objections to the Bill, raised by those long-

long-headed Men, who would see a great Way further into future Contingences than I can pretend to, and to give to such their due Weight and Authority? Some of these have gone so far as to say, that, "*in Time we shall have the first Offices in our State and Capital, occupied by Jews, that they will purchase and over-run our Land, and, that we shall become their Slaves and Servants.*" These will be readily granted to be very strong Objections, unless it be considered, that, by a Stat. 1 George I. and by what has transpired of the present Act the Wisdom of the Legislature has sufficiently provided, that

with

with Regard to the Government of us, the Thing cannot happen ; and as to the purchasing of our Estates, there are our Neighbours and Fellow-Subjects, the Gentlemen of *Wales*, who very rarely sell theirs ; and I own it were to be wished, that the *English* would more practise that Kind of Oeconomy, which would put it out of the Power of others to become Purchasers of theirs ; for it seems to me, (though perhaps I may be mistaken) to be but a partial Objection against the *Jews*, to confess in Effect, that they mind their Business better, and are wiser than ourselves.

There

There are some zealous People who have affirmed, that the Act at present under Consideration, will be an Act, *Fighting against God's Providence*, who stigmatized and set a Mark on these People, for their grand national Impiety, in crucifying the Saviour of the World ; though it has been observed, and that by a good Christian, " *That this very Act of theirs was to answer the wise and good Ends of that Providence, which is to save us as Christians ;*" and, by the by, I should be glad to know, if it may not with Truth be said, that provided it was against the

Ends of Providence, it would not have been possible for the Bill to pass.

Shall we examine a little further into the Merits of the Arguments that have been made Use of against the Utility of the Bill for naturalizing the Jews. There have been some who thought, or I believe they would not have said it, *that, by naturalizing the Jews, we in some Sort adopt and ingraft their Sins on ourselves, and are to fear, that the Denunciations of Vengeance from the Almighty against them, will likewise fall upon our Heads; but under Leave, I will just ob-*
serve,

serve, that however strongly these Gentlemen may imagine the Thing, yet it is not quite so clear to some others, (equally desirous of being in the Right) that they are more versed in the Councils of the Almighty, and in the Ends and Designs of his Providence, than were the *Jews* themselves, who only acted as Instruments, though in the strongest Instance of human Error that ever happened, for which Behaviour of theirs I shall not presume to offer any Excuse, but to recommend, as most worthy our Notice, that the Saviour of the World, when under his Passion and Suffering, set the

Behaviour of the *Jews*, on that Occasion, to the Account of their Ignorance, praying his Father to forgive them, “ *for they knew not what they did.*”

Thus may it not be fairly said, that, agreeable to the Doctrine, which *Christ* himself taught, and which is our greatest Glory to profess, the many flagrant Acts of Persecution and Cruelty, which have been exercised against the *Jews* in all Ages, (though often attempted to be covered and justified, under the Notion of a just Punishment, on an accursed and outcast People) ought to be placed to the Account

count of Avarice, Policy, and the general depraved State of Nature in those Men, who have been the Stirrers up, and Actors of such Persecutions; and, if that is the Case, how can it be supposed to be any Impeachment of our *Christianity*? or why should we be terrified with the Apprehensions of drawing down the divine Wrath on our Nation, if we suffer the *Jews* to dwell amongst us, and trade upon even Terms with other naturalized Foreigners?

Indeed if it should be thought, that by encouraging the rich *Jews* to settle amongst us with their Fortunes, we are in Danger of introducing

introducing into the Kingdom a larger Quantity of ready Specie than we may be able to know what to do with, I own myself not to be sufficiently Master of the Force of such an Argument, and therefore, would chuse to leave that Matter to the Consideration of wiser Heads.

Should the few following Positions have the Happiness of appearing as just and true to the Reader, as to the Writer, they are much at their Service.

Viz. "That we have not so much Money in the Kingdom as that an Addition thereto would do us any Harm."

"That the Jews cannot purchase

" our

"our Estates unless we have a
 "Mind to sell them;" and "that
 "neither our Religion or Govern-
 "ment are in so tottering a Con-
 "dition, as to give Room to fear
 "being supplanted by naturalizing
 "the Jews." Wherefore, I must
 beg leave to think, that, as this Act
 will, in all Probability, bring an
 Addition of Men, Money and
 Trade into the Kingdom, it will
 therefore tend to a general Ad-
 vantage, and not be confined to
 the Jews only, in Prejudice to
 the English.

Though it may appear with
 how little Sense of my own In-
 abilities, I have thus ventured to
 trust these (though my true
 Thoughts)

Thoughts) to the Publick Scrutiny; yet, as I should be loath to form a wrong Judgment myself, so I hope it will be believed, to be the farthest from my Inclination, wilfully, to mislead those, who may chance to attend to what is here advanced; and therefore, so far from wishing to see my Opinion stand without Opposition; it will be kind of any, who shall think it worth their Labour, to set me right, if I have been mistaken.

Though it may appear with
 a little Sense of my own In-
 abilities, I have thus ventured to
 trust these (though my true
 Thoughts) **F I N I S.**